

Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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Miscellaneous Intelligence.

From the American Tract Magazine.

TRACT CAUSE IN GREECE.

Greece, unquestionably, now presents one of the most interesting openings in our world for Tract operations. It will give joy to every friend of the American Tract Society, to perceive the most gratifying results occurring from the appropriation, made some months since by the Committee of the Society, through the Rev. Jonas King and the Rev. J. J. Robertson, missionaries to Greece, of the sum of \$450, to aid them in procuring Modern-Greek Tracts for that suffering country. Many encouraging facts, communicated by Rev. Mr. King, showing the great eagerness with which Tracts are received in Greece have been published in the American Tract Magazine and elsewhere.—Our readers will not peruse with less interest the following extracts of a letter from Rev. Mr. Robertson.

From Rev. J. J. Robertson, Episcopal Missionary to Greece, dated Calamata, August 2, 1829.

DEAR SIR—Having now had some experience of the spiritual condition of Greece, and having enjoyed the privilege, through the liberality of the American Tract Society, of putting into wide, and, I trust, profitable circulation, a considerable number of its valuable publications; I employ a leisure hour in giving you some account of what I have seen and done.

Mr. Robertson relates the judicious manner in which he distributed the English and French Tracts, and the interest with which they were received.

A large number of Tracts in French I also distributed among soldiers of that nation in the fortresses of Corinth, Patras, Navarin, and Modon. At Navarin I was present when a considerable body of troops embarked on board a frigate to return to their native land. I had with me a number of Tracts, and offered them to some young officers to distribute them among the crew. At first they thought it a matter of merchandise, and asked the price. I told them that I should feel repaid by their trouble in circulating them. They still seemed not to understand the matter, when, to destroy all suspicion, I begged that they would hand them to the captain, that he might distribute them. Upon this they thanked me in strong terms, and said that they would see them attended to, asking, at the same time, what they could do to serve me. I

had scarcely reached the room when one of them called with several officers of the land service who wanted Tracts for their men.—They had much to say of the light and liberality of my country; and seemed much interested in the account I gave them of your press. All were anxious to furnish me some gratification. They procured me the latest gazettes, brought me refreshments, helped to forward my letters, and the young naval officer returned very early the next morning with a hat for my servant.

Modern Greek Tracts.

With regard to *Greek Tracts*, I have circulated them through a very large portion of the Morea, and some parts of Roumelia, among all classes of persons, both lay and ecclesiastical. *Never have I witnessed such an eagerness for books. In no part of the world, I am convinced, are they more diligently read.* I have seen a priest take a Tract and read it aloud on the Lord's day to a little circle of hearers, in a place where the sound of the preached Gospel had not been heard for more than a year. In fact, there are few places in Greece where the Gospel is preached more than three or four times a year. What better substitute can there be, until a better order of things is introduced, than the circulation of the Bible and these little messengers of truth. And where there is such a readiness to receive and attend to these little silent preachers, how can American Christians, with a safe conscience, neglect to exercise a bounteous liberality toward their impoverished brethren.

In very many places Mr. King had been before me, and the name of the Priest Jonas, for so they generally call him, is always pronounced with respect and affection. At Ægina, where I passed a fortnight, I could scarcely pass through the streets, during the latter part of the time, without a throng after me, with application for books. The inn was in like manner beset, and I had begun, I believe, to be looked upon by the landlord as almost an unwelcome guest, from the disorder I caused about the house. At Patras, where I spent a week, I had in like manner constant application.

Having passed a night at a mountain village, between Patras and Tripotamia, the next morning I distributed a few Tracts. When I had got about a mile from the village, I was overtaken by a young man with five or six boys, with a letter from the schoolmaster, begging a supply for his school. I told him that I could

not unload the mules until we reached our dining-place four hours ahead, and that as I had already distributed so many, I could not well afford more than six or eight others. "*I will readily follow you the four hours,*" was the reply. I was quite overcome with this proof of earnest desire, and could not think of suffering him to walk eight successive hours. Ordering, therefore, the baggage to be unloosed, I sent twenty Tracts to the Master, with my best wishes for the prosperity of his school.

I feel, my dear sir, exceedingly grateful to your Society, both for the good which it has enabled me to do, and for the attentions and friendly feeling it has helped me in so many places to secure. I trust, however, that it will be still more liberal to all other disciples of Christ, who may visit this interesting portion of the vineyard.

That this may be done to still better purpose, allow me to make one suggestion to your Committee of selection. The number of Tracts common to your list and those of the presses in Malta is small. A grant from you, therefore, cannot at present be made as efficient as is desirable. Many valuable publications, peculiarly suited to Greece, cannot be purchased with your authority. Would it not then be well for your Committee to obtain copies of all the Malta publications, and pass judgment upon them. In this way their agents in the Mediterranean may have a greater latitude and be more extensively useful.

I have the promise of a Greek translation of "*Conversations with a Young Traveller,*" from an able hand, a Tract which I consider highly important for the educated youth of Greece, particularly those who have visited the European universities. I have engaged to obtain the printing of an edition in America, and I trust the Society will enable me to fulfil the engagement. With the most fervent prayers, for the prosperity and increase of your valuable institution, your sincere friend and brother in Christ.

J. J. ROBERTSON.

TRACTS IN TURKEY AND GREECE.

The above communication from Rev. Mr. Robertson, has a full corroboration in the following, which will be read with scarcely less interest.

From the Rev. Josiah Brewer, late Missionary on the Mediterranean, who, having returned to the United States, sailed again for Smyrna from the city of New-York, on the 9th ult.

While I was residing at Constantinople, I had frequent opportunities of distributing Hebrew and Italian Tracts among Jews and Roman Catholics; and though many, particularly of the latter, were gathered up and burnt, yet others, I had reason to believe proved highly useful. The Armenians also often expressed a desire to have them translated and printed in their language. A few that were sent me in manuscript, by the missionaries at Beyroot, were received with the utmost eagerness. The mission press at Malta has lately begun to furnish these 2,000,000 of an enterprising and hopeful people, with a richer treasure than the caravans of their merchants bring from the farthest countries of the East.

Probably, however, the millions in the Turkish Empire who profess the Greek faith, are most accessible to Divine truth in this and every form.

When I first went over to the Princes Islands (a few miles from Constantinople,) I handed a few Tracts to the passengers and boatmen who were near me. Upon this they all let go their oars, and gathering about me, left their boat for some minutes to the guidance of the winds and waves—so great was their surprise and delight to read in their own tongue the wonderful works of God. Soon after my arrival, I sent others to the priests and principal persons of the island, and gave some also to a few children around my lodgings. In consequence of this, my doors were immediately thronged by clamorous groupes, and for several days I could not walk the streets without being followed by companies of children, exclaiming in their Turco-Greek dialect, "*Chelibe, chelibe, ena phillada.*" "*Sir, sir, a little book.*" I made it a rule to give but one to an individual, though I afterwards added a second at the close of my stay. Still so great was the eagerness to obtain the *philladas*, that many did not hesitate to utter a falsehood, for this purpose, assuring me that they had not received copies, when I had evidence to the contrary.

At Tatavia, a village near Constantinople, my approach with Tracts literally caused "*the lame man to leap as an hart.*" A poor Greek, with a wooden leg, on seeing them in our hands, came hobbling after us with such manifest hazard of a fall, that I stopped to give him one.—This was a signal for a multitude of boys and young men to gather around, and I found no means of escaping from their importunity than by leaving a few with my companions, while I hastened forward to the school, which was the principal object of our visit.

It would be tedious to dwell on the thousands of Tracts which I distributed on the shores of the Marmora and the Hellespont; in Troas and Tenedos; in the islands and on the continent of Greece. On my second visit to the latter most inviting field of labor, I sold twenty or thirty thousand in small parcels, to be re-sold by Greek merchants in every part of the country, from Thermopylae to Crete.

Through the blessing of God, in answer to the prayers of his people, may their influence on that once lovely, yet now desolated region, be "*as the dew which descendeth upon the mountains of Zion.*" Then shall the churches of Corinth and Cenchrea, of Thessalonica and Philippi again revive, and "*He whom they ignorantly worship,*" be loved and served by the multitudes on Mars Hill and at Athens.

"THE GREAT QUESTION ANSWERED."

[From an esteemed clergyman in New-York City.]

Much as the invaluable Tracts of Flavel, Richmond, More, Hall, and others, have been blessed, I am of the opinion, that no Tract has been more instrumental in promoting the cause of Christ than Fuller's "*Great Question Answered.*" The Rev. Dr. Hendersson, in an address delivered at the last anniversary of the London Religious Tract Society, bore the fol-

lowing testimony to the usefulness of this Tract.

"It was about twenty-three years, he said, since he first addressed a letter from a foreign shore to the Committee of this Society. About that time had elapsed, since he gave away a Tract called, *"The Great Question Answered,"* in Copenhagen, which was made the instrument of carrying the intentions of the Bible Society into effect in Denmark, Switzerland, Iceland, and lastly in the great continent of Russia. In the Danish Dominions, where, at that time, infidelity reigned almost uncontrolled, and the Bible had entirely disappeared, there are now no fewer than 100,000 children receiving the benefit of a scriptural education. In no country in the north of Europe could he (Dr. H.) direct their attention to the saving effects of the Gospel more visibly than in the kingdom of Sweden. When Dr. Paterson and himself went to Lapland, in 1808, they took a quantity of Tracts from Stockholm. There was one place where they distributed several hundreds of Tracts, consisting chiefly of copies of *"The Great Question Answered."* Some years afterwards, they learned that a great sensation had been produced by these Tracts. Inquiry was excited, and almost immediately the saving influences of the Holy Spirit were poured out on those who read them. A concern about the immortal interest of their souls became very general, and the flame thus kindled was communicated from cottage to cottage, till all became thirsty for the waters of everlasting life."

Time would fail, to enumerate the instances on record, where this Tract has comforted the mourners in Zion, and proved a safe guide to those who were inquiring what they must do to be saved. Such are my convictions of the great excellency of this little book, that I think no person should be ignorant of its contents, and no Tract Distributor should be without a constant supply of it. Permit me to add the following narrative of facts, which came under my own observation.

"The Great Question Answered," blessed to a Young Lady.

A few weeks since, I was desired to visit Miss B. C., who it was said had for more than a week been in a state of the most awful despair. When I entered the room, and beheld the unhappy victim of terror, writhing under the most excruciating tortures of a guilty conscience, truly my fears were more than realized. I expected to see a poor, dejected, unbelieving sinner inquiring after the way of salvation; but fancy to yourself an intelligent and accountable being, with every faculty of soul and body quickened to the highest degree of sensibility, looking forward to speedy and inevitable destruction. The deep and settled gloom upon her countenance gave appalling evidence of the laboring anguish of her spirit. Almost her first words were: "Do not come near me lest I should contaminate you—no body is so vile and depraved as I am—I am lost for ever!—God will show me no favor—I have been the very worst of sinners, and now all is lost for ever!"

I asked permission to read a few passages of the Bible to her; but the mention of that neg-

lected book almost threw her into convulsions; and when prayer was proposed, she exhibited the same symptoms of alarm, and begged that I would not add to her condemnation by attempting to employ means which, so far as she was concerned, must for ever be unavailing. Never before have I beheld so heart-rending a spectacle, and I hope such a scene may never be repeated.

Finding all attempts to console her in vain, I bade her farewell, with the assurance that I should not fail to pray for her. Fully convinced that the above named Tract was adapted to her wants, I left a copy of it with a member of the family, requesting that it might be placed in her chamber. Two days elapsed before she would touch it; but on the third day she was seen to take it up; and when left alone she read it through. On the first reading, the darkness of unbelief began to vanish from her mind, and after reading it a second and third time, it pleased God to lead her to the foot of the cross. There indeed she now beheld her sinfulness in its true light; but there too she saw the glory and fulness of that atonement which was effected by the death of Christ.—She now began to bless God for redeeming mercy through the blood of Jesus, and to rejoice in hope of salvation.

Such are the unvarnished facts in this case. I pray that their publication may promote the glory of God, and the increase of Tract distribution.

From the Boston Recorder.

BOSTON UNITARIANISM ABROAD.

A friend at the West has sent us a Cincinnati paper, containing an editorial article, which notices the preaching of one of the ministers of Boston in that city. To understand the article thoroughly, we should know the character of the paper, of which we are entirely ignorant, except as we have learned it from this single number. However, it bears its character plainly on its front, and is a Universalist publication of the coarser sort. We should suppose, also, that it is not very far from Deism.

The Editors of this paper, under date of Nov. 21st, says:

"The services of the Rev. JOHN PIERPONT, Unitarian clergyman from Boston, Mass. now in this city, have been principally attended for several sabbaths past, at the first Universalist church, by crowded, attentive, and (judging others by ourselves, we venture to say) highly gratified congregations." - - - - "His discourses without exception, have been eminently calculated to do good. Being doubtless, well aware, that in the capacity of a gospel minister, it is necessary to blend the serpent with the dove, as also of the fact, that it was a smooth stone which slew Goliath. Mr. P. has successfully, and yet gently conducted the uncouth monster orthodoxy by a hair, not a little to its disrepute amongst such as possess their souls in reason, and in no small degree advantageous to the cause of liberal and rational Christianity in this place. The lecture on Sabbath afternoon, which we had the pleasure of hearing, was, in our judgment, "in all points like as we

are," only without the name. Indeed, it was throughout so consistent and reasonable, we were constrained to believe that no individual, unless one so unhappily orthodox as to be entirely destitute of that gift "which makes the man," could raise an objection to it."

We leave these statements without comment.

To the editors of the New-York Observer,—

In the last number of the Philadelphian, the editor has undertaken to justify the course which our government is taking in regard to the Indians. I have heretofore read the Philadelphian, since its commencement with pleasure. But with that article, especially as coming from a Presbyterian minister, settled in a prominent part of the church, and holding a high official station in the General Assembly, I felt greatly grieved; and as this paper has lately been announced to be a "Presbyterian paper," I feel constrained as a Presbyterian minister, to enter my solemn protest against the body being responsible for the editorial remarks which may appear in that paper—if we are to have any more like the article noticed above.

Yours, M.

A small error.—In the President's Message, something is said about the Cherokees having lately erected an independent Government. There must be some mistake about this, for the Cherokees had an independent Government long before the United States erected their government,—before there were any such states to be governed.—They have lately altered it from Monarchical to Republican,—but it was formed before the first white man set his foot in the country.—*N. H. Observer.*

ELIXIR OF HEALTH AND LONGEVITY.

In 1728 a person of the name of Villars, in Paris, gave out that his uncle, who, it was well known, had attained very nearly to his 100th year, and died then only in consequence of an accident, had left him a certain preparation, which possessed the power of prolonging a man's life to upwards of a century, provided he lived with sobriety and exercised daily in the open air.—When this individual happened to observe a funeral, he would shrug up his shoulders in pity: "If the deceased," said he, "had followed my advice, he would not be where he now is." His friends, among whom he distributed his medicine gratuitously, observing the conditions required, experienced its utility and praised it incessantly. He was thence encouraged to sell it at a crown a bottle; and the sale was prodigious. Now the remedy was in fact nothing more than the water of the river Seine, slightly acidulated. Those who made use of it, and were attentive, at the same time, to regimen and exercise, soon found their health greatly improved. To others, who were neglectful, he would observe, "It is your own fault if you are not perfectly cured; you have been intemperate and indolent; renounce these vices and you will live at least a hundred years." Some took his advice; and the very decided advantage which these latter derived from Monsieur Villars' drops, caused him to increase rapidly in reputation and wealth.

The Abbe Pons extolled our quack, and gave him the preference to the celebrated Mareschal de Villars. "The latter," said he, "kills men; the former prolongs their existence."

At length, however, it was unfortunately discovered that Villars' remedy was composed almost entirely of pure water. His practice was now at an end. Men had recourse to other empirics of a far more dangerous character—and to specifics and advice much less efficacious and rational in their nature.—*Journal of Health.*

WORSHIP AT SEA.

The following article has been printed before in another form, but is not extensively known. May its plain and faithful dealing open the eyes of all who read it, if they are in the habit of making excuses to God.—*Sailor's Mag.*

LUKE xiv. 18.

And they all with one consent, began to make excuse.

Are you an impenitent sinner, or, which is the same thing, an unbeliever?

'I don't know; I suppose I am.'

Do you think you are a Christian?

'No. I know I am not.'

Then you are an unbeliever, for none but Christians are believers. What will become of unbelievers? Let the Saviour answer. "He that believeth not shall be damned." Mark xvi. 16. Luke xii. 46. Matt. xxiv. 51. Rev. xxi. 8. John iii. 36.

And what should unbelievers do? Let an Apostle answer: "Believe on the Lord Jesus Christ." "Repent and be converted." Acts xvi. 31. and iii. 19.

Have you repented?

'No, but I hope I shall.'

"Boast not thyself of to-morrow, for thou knowest not what a day may bring forth."

When do you hope you shall?

'I know not when, I hope I shall some time or other.'

You hope. What does God say about the hope of the wicked? "Their hope shall be as the giving up the ghost." Job xi. 20. Others like you have hoped, but are now where there is no hope.

'I must wait God's time.'

Does the Bible tell you to wait God's time? The Bible contains no such command. But will you repent when God's time comes? If you say yes, and are honest, you will repent now. For God says, "Behold now is the accepted time; behold now is the day of salvation." 2 Cor. vi. 2. Acts xvii. 30. Heb. iii. 7, 8, 15.

'But I must have time to repent; you give me no time.'

How much time does God give you? How much would you have? How long have you lived?

'I can't repent. I would if I could.'

You can't repent! Will you just look up to heaven and say, 'O Lord thou hast commanded me to repent, but thou knowest I cannot?'

'I don't like to make such a prayer.'

Why? You say you 'can't repent.' Are you more afraid to tell God the truth than you are the minister or Christian who urges you to re-

pent?—Shall I tell you why you are afraid to say this to God? It is because you know it is false, and would be such an abominable prayer, that you would have cause to tremble.

You say you 'would repent if you could.' Have you made trial of what you can do? Have you plied your understanding and conscience and heart to this work? have you exerted all the powers and faculties of your being to the doing of your duty? If not, no fair trial of what you can do, has been made; how then do you know that you would if you could? Dare you look up to God's throne and say, 'Most Holy God, I would obey thee if I could?'

Perhaps you still say you have tried. What then is it to try? If a weight were to be lifted requiring both hands and all your strength, would you say you had tried to lift it, when you had applied but one finger to it? God requires, not a feeble wish, but the whole mind and strength. The Saviour says, "STRIVE to enter in." Have you then summoned the entire energies of your spirit to give God your heart, to confide your all in the Saviour's love and power? Have you done your best? If not, you deceive yourself when you say you have tried.

Do you still say you can't repent? Then will you hear the Lord Jesus Christ tell you what can and must be done: "except ye repent, ye shall all likewise perish." Luke xiii. 3.

'But I hope I do repent, for I never did any thing wrong but I was sorry for it.'

How do you repent? Does your repentance lead you to forsake your sins? Does it lead you daily to go alone and confess them to God? If not, then what you call repentance, needs to be repented of; for it is no better than the repentance of Judas, the "son of perdition," who was lost.

'But I can't repent unless I am convicted. I must wait to be convicted.'

Where has God said you must wait to be convicted? If you would lay open your mind to the full blaze of his truth, could you fail of being convicted of your guilt? Are you not of those who love darkness rather than light; and do you not refuse to see yourself to be, what God says you are, a guilty, lost sinner, lest you should be convicted? Are you quite sure that, while waiting to be convicted, you are not resisting the Spirit of God, whose office is to convince of sin?

But suppose God should convict you, what would you do?

'I suppose I should repent.'

Do you then think that all who are convicted repent? If they do, then sinners in hell will repent, for they are more pungently convicted there than you will ever be here, and the reason why they 'gnaw their tongues for pain, and blaspheme the God of Heaven,' is because God's law convicts and torments them there, just as it does sinners here, only in a far greater degree.—But have you never been convicted?

'I don't know but I have been.'

Why did you not repent then?

'Because I was not convicted enough.'

Fellow-sinner—let me solemnly tell you as in the presence of God, and from love to your soul, this is a delusion of the devil. Instead of repenting when convicted, your convictions have but served to harden your heart. If God should convict you as deeply as Judas was convicted, or the king of Babylon (whose conviction caused his knees to smite together,) so long as you cherish these vain excuses and continue bent on the world as your portion, so long you will resist the truth, and abhor the necessity of submissio to a reigning God.

'What then shall I do?'

Most gladly will I tell you what you must do; and most earnestly do I entreat you to do it. Repent and believe the gospel. Give thy heart to God, and thy soul to Christ. Without a moment's delay, turn away your thoughts from worldly things and fix them on God, on Christ, on heaven, on hell, on yourself as a justly condemned sinner, who yet may obtain mercy. In view of the glories of a perfect God, let the affections of your heart go forth to him. In view of the excellence and all-sufficiency of Christ, confide your guilty lost soul to his everlasting arms, and henceforth with purpose of heart, give yourself up to God in Christ.—*Do this, and heaven shall be yours.*

STATE OF RELIGION IN THE SYNOD OF S. C. AND GA.

From the Narrative of the State of Religion within the bounds of the Synod, adopted at their meeting in Dec. last, abridged from the Telegraph.

In this era of the Christian church, every year more distinctly unfolds the purposes of divine mercy. Those glorious things which were spoken of Zion, instead of being the distant objects on which the eye of faith once rested, are spread immediately before us, and afford the most abundant evidence that the time to favor her has already arrived.

To commence with revivals of religion, it may be observed that the past year has been peculiarly favored. In the Presbytery of South Carolina, many of the churches have received a large addition to their number, particularly those in Laurens, Pickens, Anderson, Greenville, and Spartanburg districts, and one church in Abbeville. In the Presbytery of Harmony, Indiantown, Midway, Brewington, Williamsburg, Hopewell, Concord, and Salem, and one or two other churches have been remarkably blessed. It is estimated that between six and seven hundred souls have been born into the kingdom as the fruit of a revival which is at present extending the sanctifying and saving influence of divine grace in that section of our church. In the Presbytery of Hopewell, which embraces the middle and upper section of Georgia, the churches in the counties of Greene, Jackson, Hall, Gwinnet, Franklin, and De Kalb, have all received precious tokens of the divine favor.

Bethel Presbytery situated in the northern part of South Carolina, has also shared in the work of grace. Though no special revival of religion is reported, it appears from their statistical records that the accessions to the number of their communicants, in several of their

churches, are much greater than usual. This is particularly the case, as it relates to Bethesda, Bethel, Beersheba, Bullocks-Creek, Salem, and Shiloh. Many other churches within the bounds of the Synod, could be specified as having enjoyed, in no common degree, the presence and smiles of their Redeemer. And so far as the knowledge of the Synod extends, there is not a single church in our connexion, of which it can confidently be said, that it is in a declining state.

During the past year, the cause of Sabbath Schools has more forcibly than ever commended itself to our churches. And among the converts to the faith of the gospel, a larger number than usual have been of those who have been connected with these schools as teachers and pupils.

The cause of temperance is also prevailing. A considerable number of societies have been formed to promote its objects. And even where no such societies have been regularly organized, we believe it is generally regarded as a rule among our people, to abstain altogether from the use of ardent spirits.

Education of Ministers.—We understand that the Presbyterian Branch of the American Education Society, at their late quarterly meeting, received *nineteen new* beneficiaries, and made appropriations to *one hundred and six* young men, amounting to *one thousand eight hundred and thirty-four dollars*. The young men are distributed in twenty-seven institutions, viz. forty-nine in academies, seventeen in colleges, and forty in seminaries.—*N. Y. Obs.*

Revivals of Religion.

REVIVAL IN WILLINGTON, CONN.

Extract of a letter from the Rev. S. S. Mallery to the Rev. Henry Jackson, dated Willington, Dec. 28, 1829.

How shall I express my feelings on seeing what I do of the goodness of God towards the people of my charge! A refreshing season from the presence of the Lord has visited us. The revival commenced about the time of my installation in August last, and gradually progressed till a week ago last evening, when on a sudden the work seemed to break out in a more powerful manner. At a lecture in the northeast part of the town, where no instances of seriousness had been discovered, there was during the sermon considerable weeping, that was audible. At the close, seven or eight, in great distress of mind, called on me to pray for them, that they might not be lost. An hour or more was spent by myself and other brethren in prayer, and two of them that night were hopefully converted to God.

On Monday evening, I preached again in the same neighborhood to a very large collection, and at the close, proposed to spend about half an hour in prayer for the further out-pourings of the Spirit, and gave permission for any who felt anxious to have Christians pray for them in particular, to come forward to the front seat. Ten came forward, and knelt down while we

prayed. Many of them were unable to repress their feelings, or to avoid crying aloud, "Lord, save, or I perish;" "God be merciful to me, a sinner." We have reason to believe that two, on that evening, also were brought out of darkness into light. Tuesday evening, in the middle of the town, our meeting was still more strikingly characterized by the displays of divine power in the conviction of sinners. At the close, twelve or thirteen were seen in a kneeling posture to be prayed for, and their tears and cries for mercy were enough to move the most unfeeling heart. Our lecture on Wednesday evening in the north part of the town, on Thursday evening in the west part, on Friday evening in the east part, and the prayer meeting on Saturday evening in the South part, were all of a similar character.

Yesterday our meeting was unusually full and solemn. I have seldom had more feeling in preaching than I had both in the morning and afternoon services. At the close of the afternoon sermon, I proposed to the Church to have half an hour spent in prayer to God for the conversion of souls and the extension of the revival. The benediction was pronounced, but none retired. I invited those who felt the weight of their sins, and were desirous to have Christians pray for them in particular, to come forward and occupy the four front pews before the pulpit. Between 20 and 30 immediately presented themselves for prayers. The first of them was a man not far from 45 years of age. Our Temperance Society I believe, under the blessing of God, has been the means of snatching him as a brand from the burning. I have seen him to-day, and he gives satisfactory evidence that in our meeting last evening he was delivered from the power of darkness, and translated into the kingdom of God's dear Son. Possessed of fine natural talents, he is now ready to devote them to the cause of Christ. Our meeting last evening in the east part of the town was peculiarly interesting. The school house would not contain near all that came, although there were two other meetings in town. Between 20 and 30 came forward to be prayed for. At the close of the sermon, many of the converts arose and testified the superior pleasures of religion, and warmly exhorted their companions to come to Christ. The revival has been confined to my congregation until the past week. I have for some time been obliged to preach from six to eight times a week.

Monday morning, Jan. 4, 1830.—Our meetings during the past week, since writing the above, have been of a character similar to those described, only that the attendance on them is much larger. Several of our evening meetings we are now obliged to hold in the meeting house, for want of room in any other place. And for several evenings we have seen the lower part of it full at a conference meeting. Some new cases of hopeful conversion occur every day. Yesterday I had the pleasure of baptizing, in the presence of a great concourse of people, *nineteen* persons, mostly youth and children.—Twelve of them belong to our Sabbath School, and three more to the high classes connected with the Sabbath School. For six months in succession, we have had the privilege of repair-

ing to the water side for baptism. Since the revival began, 43 have been baptized, and 10 have been added by letter, making the present number of the church 100. The Lord has done great things for us, whereof we are glad.—*Chr. Watch.*

BRISTOL, R. I.

Extract of a Letter from the Rev. A. A. Ross, Bristol, R. I., to the Rev. Gustavus F. Davis, of Hartford.

DEAR BROTHER—I presume it would not be unacceptable to you, and to all the friends of Zion, to hear that God is visiting us in this place with a gracious shower of divine mercy. For some months past, there have been some indications, that the day spring from on high was about to visit us. Our meetings became more solemn and interesting. Christians seemed to wake up from their slumbers, and began to pray—to wrestle with God that he would appear in his glory, and build up Zion; and that gracious God, who has promised to hear, has answered prayer, and come down to save us. I have never witnessed, in any place, such combined and determined obstinacy among the youth. But, glory to God, I have seen many of them bowing before the Lord, and lifting the penitential cry, "God be merciful to me a sinner." Night before last, a little prayer meeting was appointed at my house, designed particularly for those who indulged a hope in the mercy of God, and others who were anxious. The friends of Jesus were refreshed from the presence of the Lord. Deep solemnity rested on the congregation—the silence which pervaded was only broken by the songs of the redeemed, or the sighing of despairing prisoners. After meeting was closed, and the assembly were about to disperse, eight or ten young ladies began to be in the deepest anguish, and the cry was heard through the house, "Lord, save or I perish." Last evening, at the close of divine service, liberty was given for mourners to come to the altar for prayers; when about twenty young ladies, and a number of males, came forward. I am not able to say what number have passed from death unto life—probably something like twenty. Satan and the wicked rage,—the cold-hearted condemn, or stand aghast. Backsliders confess and come home to God; sinners beg, the zealous pray, the converts sing—the Lord God Omnipotent reigneth, and I rejoice, yea, and will rejoice.—*Ch. Sec*

Revival in Winchester, Fayetteville, and Shelbyville, Tennessee.—On the fourth Sabbath in June last, about thirty communicants were added to the Presbyterian church in Winchester, and in September last about 100 persons made profession of saving faith at Goshen, 3 1-2 miles distant from the former place. In Fayetteville and its vicinity, under the labors of the Rev. Mr. Donnel, about 508 persons have publicly espoused the cause of Christ since July last. "In Shelbyville," says the letter of the pious friend before us, "they have a refreshing time from the presence of the Lord; and in Madison and Limestone counties, in Alabama, the Lord is doing great things for his people. Churches of every denomination have received a refreshing time this last summer in the places mentioned."

Philad.

Revivals.—The Baptist Register contains notices of revivals in Onondaga, Camillus, Lysander, and Oppenheim, N. Y.; in Shaftsbury, Middletown, and Crown Point, Vt.; in Deckertown and Damascus, Pa.

REVIVAL IN DECKERSTOWN, N. J.

Mr. Fletcher, a Baptist minister, states in a letter to the editor of the *Columbian Star*, Dec. 18th, that he had baptized on six Lord's-days in succession, sixty-three persons. Twelve more had given in a relation of their experience to the church, and would probably be admitted with several others, the next Lord's day.

As an evidence of the progress of the work, he adds, that after preaching last evening an invitation was given for anxious souls who desire an interest in the prayers of God's people to come forward, and take those seats that were appropriated for mourners; when about 70 arose and took their seats, manifesting thereby, an anxiety to obtain an interest in the meritorious sacrifice, and efficacious blood of the blessed Jesus. It is my desire, that you and every friend of Zion, may pray to God for the blessed work to continue, and progress, until every knee shall bow to Jesus, every tongue confess to God, and every heart be made a fit temple for the Holy Ghost.

Sempronius, Cayuga Co. N. Y.—A correspondent writes us in reference to this place, as follows, under date of the 21st inst.—"For some time past, a powerful revival has been going on in the east part of this town. About forty precious souls have given satisfactory evidence of a change of heart, and united themselves with the church. The work is still in progress; and there are at present a number of anxious souls."

Western Rec.

We learn with pleasure, says the *Vermont Telegraph*, that the Lord is graciously visiting several churches in this state with showers of his mercy. He is beginning to work wonders amongst us. Thirty-one have lately been received into the Baptist church in Middletown; and the blessed operations of the divine Spirit are extending into Poultney. During the past season, Br. Arthur, pastor of the Baptist church in Fairfield, has baptized twelve disciples; and others stand ready to follow Christ. Appearances of an extensive revival at Saxton's River, are becoming every day more encouraging.—Br. Elliot's Bible class is still increasing in numbers and usefulness. It now consists of about 60 members, male and female. In Rochester a powerful work of divine grace has been progressing for some time, which has extended into Kingston, Stockbridge, and Bethel. Between one and two hundred, in these towns, have lately professed a hope in Christ.

A letter written in Bucksport, Maine, under date of Dec. 12th, says—"This is, indeed, a different place from ——. The number of opposers to religion is small, and they have little influence. All things relating to religious and benevolent objects go on with great unanimity. Ten teachers, and 14 scholars in the Sabbath School, have become hopefully pious. They still have three evening meetings a week. Several of the converts are said to appear as interesting as at first."

Chr. Mirror.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, JANUARY 23, 1830.

GEORGIA AND THE INDIANS.

A very large public meeting, says the N. Y. Spectator, has been held in Philadelphia, to take into consideration the case of the Indians, whom the state of Georgia is preparing, in the face of treaties, to plunder of their lands. The venerable Bishop White presided; and a number of gentlemen of talents and influence were prompt to enter their public protest against this monstrous iniquity. Among them were William Meredith, Esq. Mr. T. M. Pettit, Dr. Hare, Dr. Parish, Dr. Ely, and Mr. Bettle. Mr. Thos. Earle attempted to speak on the Georgia side of the question; but his remarks were received with unequivocal marks of disapprobation. After agreeing on a memorial, the meeting adjourned, having been in session from half past 3 o'clock till some time after candle-light.

When the reporter entered the room, Bishop White was addressing the assembly. "He said he was opposed to ecclesiastics taking an active part in politics, though as citizens they ought not to be indifferent to those concerns in which the honor and interests of their country and the rights of humanity were involved. On the present occasion he deemed it his duty to come forward. He feared some signal calamities would fall on our nation, if the Georgia Indians were driven from their land." William Meredith, Esq. in offering the resolutions, said, "he had for a long time entertained the opinion, that the claim of Georgia was valid and must be sustained, but a recent and minute examination of all the facts connected with the case, had led him to a different conclusion. By the solemn stipulations of treaties, which were the supreme law of the land, and as binding in this case as a treaty between ours and any foreign government, the United States had guaranteed to the Indians the possession of the lands they hold at present. Mr. Meredith gave a historical review of the treaties which he thought established this point; and quoted the opinions of Chancellor Kent, of New York, and Judge Johnson, of the U. S. Supreme Court, to show that the Indians were to be regarded as independent governments." Mr. Thomas M. Pettit said, "he, also, had till lately entertained the opinion that the claim of Georgia must be sustained; but on examination had found that this opinion was not well founded."

Dr. Hare, (Professor of Chemistry in the University,) said he could not reason as a lawyer, for he knew nothing of law. But he was for carrying the right of interference much further than the two gentlemen who had spoken. In a case of humanity, every man has a right to interfere—it was every man's duty to interfere to prevent murder, when only a single individual was in danger. Much stronger was the obligation to interfere, when efforts were making to inflict the greatest injuries on a whole people.

Dr. Ely said that almost all the memorial had his hearty approbation. But since he had united with others in signing the call for the meeting, an incident had occurred which called for special notice. On the 8th day of January, (the last day in the year on which such a motion should have been made,) Mr. Forsyth, a Senator from Georgia, had offered a resolution directing the committee on Indian Affairs to inquire into the expediency of abolishing those laws which prevent whites from entering into the Indian territory, so far as this operates on those states in which the laws of the states shall be or have been extended over the Indians. The effect of this would be to permit

the Georgians to enter the territory of the Indians, and to deprive the Indians of the protection of the United States Government. He proposed an addition to the memorial remonstrating in strong terms against this measure.

"Treats." One or two instances of dispensing with the "treats," or drinking entertainments, which custom has heretofore exacted on the admission of new members to offices and places, have come to our notice. They are worthy of mention for sake of the example not only, but because they evince a respect for the effort of reform, in a quarter that is most gratifying. Such convivial entertainments have been beyond question, the strong holds of the popularity of this vice, and will in a degree continue to be, until they are abolished.

At a meeting of the civil authority, selectmen, and constables, lately, at Middletown, Conn. "it was voted to dispense with the custom of requiring wine for the entertainment, from the new members, and no ardent spirits were used. The money, amounting to eight dollars, which, according to ancient usage, would have been expended for wine, was paid on the spot, and sent to the Female Charitable Society of Middletown."

In our own city, too, on the admission to the Bar, not long since, of certain gentlemen of the law school, the usual entertainment given on such occasions was, by mutual consent, dispensed with. A proposition was made also to contribute the amount saved to some better purpose—but we believe no resolution was taken on the subject. It devolves therefore on those who shall succeed them to follow up the example here begun, by *executing* what they *proposed*.

ORDINATION.

Mr. Abner J. Leavenworth was ordained Pastor of the Congregational church in Bristol, Con. on the 16th of Dec. last. The Rev. Mr. Hawes, of Hartford, preached on the occasion from 2d Cor. iv. 2. Consecrating prayer by Rev. Dr. Porter, of Farmington; charge by Rev. Mr. Cone, of Bristol; right hand of fellowship by the Rev. Mr. Ogden, of Southington.

The discourse of Mr. Hawes is described by all who listened to it, as unusually forcible and pertinent to the occasion. The only abatement which we have heard from the universal voice of pleasure and admiration, is, that he will not consent to have it printed. It is to be hoped that he may yet see a duty in yielding to the wishes of the many, and thereby secure a wider usefulness and a wider pleasure by his labors.

Andover Theological Seminary.—The Catalogue of the Faculty and Students of this Seminary, just received for 1830 presents the following summary.—viz: Rev. Ebenezer Porter, President, and Bartlet Professor of Sacred Rhetoric; Rev. Leonard Woods, Abbot Professor of Christian Theology; Rev. Moses Stuart, Associate Professor of Sacred Literature; Rev. Ralph Emerson, Brown Professor of Ecclesiastical History. Resident Licentiates, 7; Senior Class, 32; Middle Class, 60; Junior Class, 46—total, 145.

Missionary Intelligence.

[If it has become indispensable to the appeasing of our sister State of Georgia, that some one independent State or nation shall be sacrificed to her cupidity, it is really a question of great doubt on which of us the lot should fall. It devolves happily on the Congress of the United States to select the victim—and it is to be hoped, that in the exercise of their choice, they will doom us to the sacrifice according to our respective deserts. That State, certainly should be selected for this propitiatory exile into the wilderness which is the greatest encumberer of the soil, and which promises least to improve upon the great principles of peace and good order with which we have set out—that State, in other words, which may have given the most proof that “its room is likely to be better than its company.” If, therefore, in making their search, they look as widely and impartially as they ought, it becomes some of us to tremble in view of the decision. The little State of Connecticut, we fear, is far from being safe. If present deserts, or the promise of future improvement, are to be the criteria, and any one will compare the proofs of Indian sobriety and good order contained in this paper, with the conduct of some of our citizens towards the temperance reform, and particularly with the late anti-Temperance orgies at Wallingford and North-Haven, we think he will say that Connecticut stands in peculiar danger of an exile beyond the Mississippi. She is, besides, of just the required size, being, it is said, of about the same area with the lands in the possession of the Cherokees. Confederations and constitutions, treaties and leagues, be it remembered, stand us in no stead, in this matter. True it is, we lie under a few more of those petty incumbrances which are so troublesome to our covetous sister Georgia, such as “laws usages and customs,” schools, churches and colleges. But these, when the victim is weak and friendless are of little account; they may be crushed and swept off by a single act of a Legislature.]

Extract of a Letter from the Rev. Mr. Vaill to the Editor of the Religious Intelligencer, dated

UNION, near Fort Gibson, Nov. 29th, 1829.

Dear Sir—I herewith send you some further notices from Union Mission.

Temperate Indian Wedding.

Last summer I married a couple in the Creek nation, at the house of the young General, Chilly McIntosh. The parties were Lucy Brown, half sister to the General, a pious professor of religion, and Lewis Rogers, son of Captain Rogers, a Cherokee Chief. They had both been well educated; the former at the Methodist school in the old nation, the latter at Dwight; and they appeared as respectable, and as worthy, as most white youth of their opportunities. After the ceremony, about sunset, we sat down to a sumptuous entertainment, and none were excluded from the feast. All, whether invited or uninvited, whether white, red, or black, participated. True, some had to set at the second or third table, but none returned hungry.

I know not that I should have noticed this wedding, but to strengthen the cause of temperance. For

though the Creeks are much inclined to intoxication and on the shelves, where the wedding was attended, stood decanters filled with whiskey, yet none was drank, and none offered that evening. I concluded that the parties had requested of Gen. McIntosh, that they might be married in a Christian manner, and that he, forsooth, concluded that ardent spirits of every sort would be wholly inadmissible. In the course of the evening, while the company was soberly and quietly conversing on the great question of removing the Indians to the west of the Mississippi, and other topics of interest, a fellow, who was a white man, unceremoniously entered the room, sat for a while uneasy, and looked first on this side, then on that, as though he wanted something: “What,” said he, “have you no whiskey? A dry wedding, I think.” To which Mr. Rogers made this simple reply: “We thought spring water would do.” “Ah,” said the man, “I have brought a bottle in my saddle-bags, and can treat the company, if they wish.” He spoke and conducted as though he had first treated himself; and he was the only one that did not behave with entire decorum at the Indian wedding.

Temperance at Union.

Our drink is cold water exclusively, abating the use of coffee and tea. Our hired men, of whom many are soldiers from the garrison, come into the measure without a twinge. The only instance of deviating was in 1825, when our harvest was very large, and we were obliged to hire soldiers. It seemed to us, then, essential to procure a few gallons of whiskey, as we supposed soldiers could not work without it. But the fact proved to be, they could not work with it; for one man drank to excess, got mortified, and went away quitting the service; and two had to take a fight; and we succeeded poorly—so that we were led to say, what advantage in whiskey? Nothing any way, but much evil; for every year, before and since, we have had none at all, and our work has gone on briskly.

Intemperate Agent reformed.

The last year, I received six of Dr. Beecher's Sermons on Intemperance, for which I had previously sent. I have lent them to different persons about the Fort and Creek Agency. To day one was returned, and made its report as follows, recorded in a blank page of the book:

“To the votaries of intemperance, I recommend this book. It contains arguments that cannot be refuted, and is well calculated to impress upon the minds of those who are accustomed to indulge in ardent spirits, the danger to which they expose themselves.

“This recommendation comes from one who has suffered both in body and mind, from so great an evil. He has seen his folly and has repented. ‘Go thou and do likewise.’ T. A.

“West Creek Agency, Nov. 24, 1829.”

INSTRUCTIVE FACTS.

Communicated by the Pastor of a feeble church, to the Executive Committee of the Massachusetts Missionary Society.

This town, previously to my settlement in 1820, had been one of the waste places of Zion for more than 26 years. During that time the original church had become extinct—even the form of godliness had ceased to exist among the people—error and vice triumphed. In 1816, a second church was formed, which, in 1820, numbered 31 members. Since that time, 52 have been added; and diminutions by death and removal, leave our present number 62. Eight of these live in an adjoining town—where is literally a moral desolation—where was never

either meeting-house, church, or settled minister of any denomination! Eight others live in a village about five miles from us, where there is no minister of our order. In our town, there are two other societies of other denominations—neither of them very efficient in the cause of good order, morals, or piety. Another sect by which the church has been most annoyed, call themselves Universalists, or Unitarians. Their creed is, "That the salvation of all mankind is ensured by the sufferings and death of the mere man Christ Jesus." Several families of the most wealth and influence in town embrace this creed—and while they are the determined enemies of vital godliness, a considerable part of my support is derived from them—and they attempt to hold a controlling influence over both church and minister.

The Devil in a Revival.

It has pleased the Great Head of the Church at three different times to pour out his Holy Spirit upon us. But a great clamor has been immediately raised against the multiplication of religious meetings—against inquiry meetings, church fasts, family visiting for religious purposes—and in short against the whole system of means that God usually blesses for carrying on the work of grace. This opposition never appeared so virulent and determined as in the revival of 1827. A Unitarian-Universalist was sent for and hired to preach a fourth part of the time for a year. He was very active in visiting from house to house, attempting to bring all vital religion into contempt by means of ridicule and sarcasm, both in his public discourses and private conversation. He obtained subscribers for a considerable number of periodical works, designed to promote the cause of irreligion and infidelity—one of the male members of the church was seduced from the faith—went over to the enemy, and "did us much harm;"—our congregations on the Sabbath were considerably diminished—and few except the members of the church attended religious meetings on other days—inquirers were often visited by opposers, who endeavored either to flatter, or frighten, or laugh away their convictions—the church and minister were accused of taking direct means to break down the Society, and were told that if they did not cease from their zeal, and follow the counsel of those who thought themselves wise, the minister should be dismissed. In this threat the enemy succeeded but too well, making some of the most influential members of the church believe, that the existence of the society, if not of the church, depended on the favor of an enemy! In these circumstances, the revival declined, and came to an end. It was a time of triumph with the enemy. Beside, the church were now obliged to deal with the defective member—a course of discipline was commenced—but they were admonished to desist, on the penalty of having their minister dismissed.

The Devil, after all, defeated.

The course of discipline was pursued, to excommunication. A course of sermons was commenced to expose the heresy for which he had been cut off. The congregation began to increase. The followers of the Universalist preacher returned, and several came with them who

had not before attended on my ministry—not indeed to be convinced, but to oppose and find fault. Many were "exceedingly mad"—but they could not stay from the house of God; the minister was threatened, and told that half his supporters were Universalists, and that they would not hear such preaching, and he must desist or be dismissed;—no alteration however was made—our congregation continued to increase, and the congregation of the Universalist to decrease, until both he and his doctrine became unpopular, and he left the place. The doctrine of Universal salvation now finds few advocates among us—and those who wish it to be true, seem to be ashamed to plead for it. I know of no one that has withdrawn his support from the society—the congregation on the Sabbath has been larger the past year, than any year, before, since my settlement. The church has gained an influence which it never possessed till now—and it seems to be demonstrated, that she is not dependant on wicked men for an existence."

Remark.—The foregoing extract is longer than we usually make from the communications of our missionaries. But it deserves attentive perusal. Passing over many things of interest, we wish to fix the attention of our readers on a single point, viz. the good policy of a straightforward course amid all the revilings, and threatenings, and violence, of ungodly men. He that endeavors to preserve his life by a crooked course of measures, will inevitably lose it—and he that boldly stakes his life on the unwavering discharge of duty, will preserve it. The minister that fearlessly braves all the consequences of fidelity to his Lord and master—and "holds on the even tenor of his way," amid scorn and contumely, will be safe—nothing can harm him; a table will be prepared for him in the presence of his enemies; and though for a season he may sit at the king's gate clothed in sackcloth and ashes, while his enemy exults over him, yet he shall find favor in the end, and his oppressor shall grace the gallows fifty cubits high. On the other hand—the time-serving minister, who inquires at the mouth of his people, instead of the mouth of the Lord, what he may do, and what he may not do; who trembles more at losing a contributor to his support, than at losing a soul; and flatters and fawns on the enemies of godliness that he may retain their confidence and good will, instead of charging home on them earnestly their subtlety and guilt—will in the end be trodden down by them as the mire of the streets, and his own clothes will abhor him—and his best friends, nay, God himself, will forsake him.—*Boston Rec.*

VIEW OF THE AMERICAN BOARD OF FOREIGN MISSIONS.

Abridged from the Missionary Herald.

MISSIONS.

The missions under the direction of the Board, are in India—Western Asia—the Sandwich Islands—and among the North American Indians.

INDIA.

The mission stations in India are in the islands of Bombay and Ceylon. The population

of the former is 200,000, speaking the Mahratta language; and the Mahratta population on the adjacent continent is 12,000,000. The population of Ceylon is 1,500,000: the mission stations are in the Jaffna District, on the northern part of the island, where the Tamul language is spoken.

BOMBAY.

[Commenced 1813—1 station.]

The Missionaries at this station are Rev. Allen Graves, Rev. Cyrus Stone, and Rev. Daniel O. Allen, with their wives; James Garrett, printer, Mrs. Garrett; and Miss Cynthia Farrar, Superintendent of Female Schools.

An increased attention to the preaching and worship at the mission chapel is manifested by the natives; and four hopeful conversions are enumerated.

Schools.—The number of schools for boys is 19, eight in Bombay and eleven on the continent, containing about 1,100 pupils. The schools for girls were 10, all in Bombay, containing about 500 pupils. The missionaries have established a school for Jewish children, on the continent, about 30 miles south from Bombay.—Prejudices against education are giving way, and many parents are beginning to feel interested in the education of their daughters as well as in that of their sons.

The brahmins are said to be evidently losing their hold of that portion of the people which has been taught, and is beginning to read, to reason, and to reflect. The fall of their system is expected by the mere politician, almost as confidently as by the warmest friend of missions.

CEYLON.

[Commenced 1816—5 stations.]

Tillipally.—Rev. Henry Woodward, Missionary; Mrs. Woodward.

Batticotta.—Rev. Benjamin C. Meigs, Missionary; Mrs. Meigs; Rev. Daniel Poor, Missionary and Principal of the Mission Seminary; Mrs. Poor.

Oodooville.—Rev. Miron Winslow, Missionary; Mrs. Winslow.

Panditeripo.—Rev. John Scudder, M. D. Missionary; Mrs. Scudder.

Manepy.—Rev. Levi Spaulding, Missionary; Mrs. Spaulding.

Church.—The members of the church generally continue to give good evidence of their sincerity. Indeed, the friends of missions would be greatly animated in their benevolent exertions, could they behold the great change which Christianity is capable of effecting in the character and conduct of individuals, who had lived under the besotting influence of idolatry.

Education.—The Seminary at Batticotta is rising, and gaining the notice and regard of the natives and of those Europeans in the country, who are favorable to the missionary cause. The object of the Seminary is to qualify native young men to be teachers and superintendents of schools and preachers of the Gospel to their countrymen. In this attempt there has been great success. The class that left the Seminary at the last examination consisted of 15, and that which entered from the Preparatory School, of 29. The present number is 77.

A class consisting of 18 or 20 young men who have passed through the Seminary are studying theology preparatory to becoming preachers.

In the Preparatory School at Tillipally there are 92 youths, exclusive of 20 day scholars.—When the last class left for the Seminary, 200 made application to be received into this school, and 50 were admitted. The Female Boarding School at Oodooville contains 35 pupils; of whom five are members of the church, and two others are hopefully pious. The Preparatory and Female Schools are exciting more and more attention, and applications for admission to them are becoming more and more frequent. The whole number of scholars boarded at the expense of the mission is as follows:

Theological class,	19
In the Seminary,	77
Preparatory School,	92
Female Boarding School,	35

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Of those who have been or are now in these schools, about 75 have become hopefully pious and been admitted to the church; of whom four have died in hope, three have been excommunicated, and four or five others more or less under discipline. Of the girls, nine have been married to Christian husbands with tolerably fair prospects. Of the young men, three have obtained places under government, three are acceptable teachers under others, and 17 are employed by us as teachers, catechists, or other assistants, and 12, with six or seven not members of the church, are pursuing the study of theology, generally with success. Others are coming forward with greater advantages than these have had, and consequently, with better prospects of ultimate usefulness.

The Native Free Schools have been better attended the last year than in almost any preceding one, and the children have made better proficiency in their studies. The number of the schools has, however, been somewhat reduced for want of adequate funds.

WESTERN ASIA.

[Commenced 1819—1 station.]

Only one station in the countries adjacent to the Mediterranean is occupied at present by American missionaries. The station commenced at Smyrna by Messrs. Gridley and Brewer, mentioned in the Survey for 1828, was given up on the death of the former and the return of the latter to the United States. The disturbed political state of the country has prevented other laborers from being sent to fill their places. The withdrawal of the missionaries from Beyroot, which it is expected will be only temporary, was also owing to political disturbances. The events which have recently transpired, give reason to hope that a more settled state of things will ensue; that the Gospel will have more free access; and that the missionaries may return to their labors in that quarter, with increased means for disseminating divine truth widely. The few hopeful converts in Syria, and others favorably impressed by their intercourse with the missionaries, continue steadfast; and the favorable impression, and the effects of divine truth seem to have been more extensive

than was previously supposed. Asaad esh Shidiak has been reported to be dead, but the fact is not ascertained. There is no reason to think that his cruel confinement and abuse have caused him to renounce his profession.

MALTA.

An island in the Mediterranean, first occupied as the seat of the American mission press in Rev. William Goodell, Missionary; Mrs. Goodell; Rev. Isaac Bird, Missionary; Mrs. Bird; Rev. Eli Smith, Missionary; Homan Hallock, 1822.

Printer; Mrs. Hallock.

The principal labor at this station is directed to the preparation and printing of books of a moral and religious character, and elementary books for schools, to be circulated in the countries around the Mediterranean. The press is furnished with distinct founts of types for printing in Italian, Modern Greek, Armenian, and Arabic. This island is obviously the best place in or about the Mediterranean, for such an establishment.

Mr. Temple, who previously had the superintendence of the press, returned to the United States, at the request of the Prudential Committee, in Sept. 1827.

The Rev. Rufus Anderson was appointed by the Prudential Committee to visit the missionaries in the Mediterranean, confer with them, visit Greece and other countries, and collect information with reference to future operations in that quarter. He arrived at Malta January 1, 1829, visited the Ionian Islands, the Morea, Greek Islands, and Smyrna, during the spring and summer. He was at Malta in September, expecting immediately to embark for the United States. In Greece he had satisfactory interviews with the President, Count Capodistrias, on the subject of education.

SANDWICH ISLANDS.

Six stations—at Honoruru in *Oahu*; Kairua, Waiakea and Kaavaroa in *Hawaii*; at Lahaina in *Maui*; and Waimea in *Tauai*.

Progress of Religion.—The number of native members of the church was, at the last survey, 50. In October 1828, 72 were connected with the churches, and 14 candidates were expected to be admitted at Lahaina at the next communion, and five at Honoruru. The admissions reported since that time have been 17. At Kairua a society of 500 has been formed of such as engage to live sober and moral lives, to attend diligently on the means of grace, and observe the duty of prayer, and if heads of families, to maintain family worship morning and evening.—There is another society consisting of such as give good evidence of piety, consisting of 60, including the members of the church. The congregation, which, the year before, consisted of from 2,000 to 3,000, was increasing down to the latest date. At Lahaina, a society like the first mentioned at Kairua embraces more than 1000. The congregation consists of from 1500 to 2000. The chiefs are building a meeting house 104 by 50 feet. On the Island of Maui, with a population of 30,000, public worship is held on the Sabbath in not less than 20 places, conducted by

native teachers. The meeting house at Waiakea will contain 1000, yet hundreds cannot gain admittance and the chiefs are erecting a larger house.

Education.—The whole number of pupils in the schools as estimated at the last Survey was 26,000. Since that time there has been a great increase. At an examination in July and August, 1828, it was 34,395. By the report of a subsequent examination of the schools on Maui, Molokai, and Lanai, the increase on those islands raised the amount to about 45,000, being one fourth of the whole population of the islands. On these three islands, with a population of 37,000, there were 18,600, almost one half, in the schools. The number of learners on Hawaii has greatly increased since the last reports.—Nearly three quarters of all the learners are adults; and about one half of them can read. As large a portion probably of the people of the Sandwich Islands, as of any people in the world, are in school. Exertions are made by the missionaries to raise the qualifications of the teachers, and schools for training them are established at Lahaina and Kairua; each containing between 100 and 200. The number of native teachers probably exceeds 500. The schools are examined by the missionaries once or twice a year.

The Press.—Two presses are kept in constant operation, and are altogether inadequate to furnish books for the schools and gratify the desires of the people for reading. The printing is confined to elementary school-books, portions of the Scriptures, hymn-books, and other small books and tracts on moral and religious subjects. These are all translated into the language of the islands, or otherwise prepared by the missionaries. As nearly as can be estimated, the whole number of pages printed in the language of the Sandwich Islands, and for promoting the instruction and salvation of the people there, is *ten millions, six hundred and sixty-five thousand*.—The four Gospels are all printed. Acts was ready for the press in Feb. 1829, and the Epistles, and portions of Genesis and the Psalms were in a course of preparation. The aim of the missionaries is to give the whole Bible to the natives, in their own language, as speedily as practicable.

Improvements among the People.—As might be expected, the people are rapidly advancing in knowledge, and the desire of it seems to be almost universal. There is a great improvement as to industry and habits of doing business.—They have also enacted and enforced many salutary laws for the promotion of order and morality, forbidding Sabbath-breaking, intoxication, lewdness, theft, and murder. The adoption of the Christian form of marriage is very general. During a single tour for the examination of schools, Mr. Bishop solemnized 134 marriages; and Mr. Richards has solemnized at Lahaina 994; 611 of which were in one year.—Very few are found to break the marriage covenant.

NORTH AMERICAN INDIANS.

Missions have been established by the Board among the *Cherokees, Chickasaws, Choctaws, Cherokees of the Arkansas, Osages*, and the Indians

in Ohio, at Mackinaw, Green Bay, and in the State of New York.

CHEKOKES.

[Commenced 1817—8 stations.]

The stations among the Cherokees are at *Brainerd, Carmel, Creekpath, Hightower, Willstown, Hawsis, Candy's Creek, New Echota.*

Church.—During the year ending July 1, 1829, 31 persons were admitted to the church in the nation; and at the close of that period 20 were candidates for admission at the different stations, and about 20 others were regarded as hopefully pious. The members of the churches generally are very attentive to preaching, and use diligently all the means of grace. They are exemplary in their conduct, and many of them make great exertions to suppress vice, disseminate religious knowledge, and manifest more maturity of Christian character. Public worship, conducted by native members of the church, is held in three or four places remote from the stations.

Schools.—At the schools generally, the pupils have attended more regularly than heretofore and made better progress. Parents set a higher value on the schools, and exert themselves more to educate their children. Some of the schools have, however, been affected by the agitation occasioned by the apprehension of being removed west of the Mississippi. More than 100 of the scholars board in the mission families, and are trained to various kinds of labor. Many leave the schools annually with an education sufficient for the common business of life.

Improvement among the People.—The progress of the Cherokees in civilization and morality has been often noticed. They are becoming more industrious, a large portion have good farms and comfortable houses, raise an abundance of the necessities of life, and manufacture their own clothing. During the year societies have been formed in various parts of the nation, for the promotion of temperance, on the principle of entire abstinence, and large numbers have joined them. A national society for this object was formed at New Echota during the last session of the legislature. The civil officers enforce the laws against the introduction of ardent spirits, and impose fines on transgressors. A great reformation has been the consequence. The system of government adopted 1827, has gone into steady operation, and the people are contented and orderly. Most of the adults can read their own language.

Press.—The press in operation at New Echota, is owned and directed by the Cherokee government. They have founts of Cherokee types in the character invented by Guess. The Cherokee Phoenix, a weekly newspaper, is printed at it, in Cherokee and English; together with the constitution and laws of the nation, and the journals of their legislature. The Gospel of Matthew and a collection of hymns translated by Mr. Worcester, have been printed in the Cherokee character, in an edition of 1000 copies each. The people every where manifest a strong desire to obtain them, and most of them have been distributed. Societies have been formed to aid in the gratuitous distribution of them and of other tracts which, it is hoped, will soon be printed.

[Letter of Mr. Chamberlin, dated at Williston, September 7, 1829.]

Critical state of the Cherokees.—The civil and religious institutions, which now exist among this people, have been a work of much time, patience, and prudence. Some men in the nation seem to have been raised up for the very purpose of bringing the Cherokees to the state which they are now in. These men have been for years holding the reins with a firm but careful hand, until they have brought the nation up a dangerous precipice and fixed it on a firm civil basis, where, if let alone, it will doubtless prosper; but if the nation is interfered with, it will be easy to plunge it into the abyss where it was thirty years ago; to break up all the religious institutions, to scatter the churches, and to cause the people, freed from civil and religious restraints, to abandon themselves to intoxication, lewdness, and almost every other vice, by which they will be wasted away until they become utterly extinct. I think now is the time when every Christian, every philanthropist, and every patriot in the United States ought to be exerting themselves to save a persecuted and defenceless people from ruin.

CHICKASAWS.

Commenced by the Missionary Society of the Synod of South Carolina and Georgia, 1821; and was transferred to the Board, Dec. 1827. Situated in the northern part of the state of Mississippi.

The stations are at *Tokshish, Martyn, Caney Creek.*

State of Religion.—During the past year, as during the preceding year, there has been a prevailing attention to religious instruction. The church at Tokshish is the only one in the nation. This consists of about 80 members; of whom 10 reside near Martyn. From July 1828 to Oct. 1829, 28 persons were admitted, and 10 or 12 others are hopefully pious; and 40 or 50 others appear to be seeking the salvation of their souls.

Schools.—There are schools at each of the stations, in which *eighty-two* scholars receive instruction. Two of these schools are supported by the funds of the Chickasaws.

The condition of the Chickasaws is obviously improving. The chiefs are more decided in favor of the schools and the preaching of the Gospel. Laws enacted against the introduction of whiskey were very strictly enforced, and a great reformation occasioned by a while; but of late, some change of rulers, with anxiety respecting removal, have made the laws to be less regarded.

Slavery.—The following is from the message of the Governor of South Carolina:—

"Slavery is not a national evil: on the contrary, it is a national benefit.—The agricultural wealth of the country is found in those states owning slaves, and a great proportion of the revenue of the government is derived from the products of slave labor. Slavery exists in some form every where, and it is not of much consequence in a political point of view, whether it be voluntary or involuntary."

Thirty-two coloured persons, emigrants to Liberia, intend to sail in a vessel now at Norfolk. They are from Loudon county, Virginia, and were principally liberated by the will of the late Mr. Braden.

Youth's Department.

"Remember now thy Creator in the days of thy youth."

"Reading fills the mind only with materials of knowledge: it is thinking makes what we read ours."—Locke.

HOSPITALITY.

In the early ages of society, when travelling was not so common as at present, and when there were but few inns, the virtue of hospitality was frequently called into exercise. This duty is enforced in the Scriptures, and was particularly required when the persecuted Christians were driven from place to place by their enemies. The *spirit* of this duty is still in force, and so far as we have opportunity we are bound to "entertain strangers," and to show kindness to all who are in distress.

The Swiss, especially in former times, were distinguished by their hospitality. In this thinly populated country, amidst its mountains and vallies, when the stranger at length arrived at a solitary cottage, he received a hearty welcome to the humble fare of its inhabitants. The incursions of armies and the increase of travelling have tended to diminish this spirit of hospitality in our days.

It was about the period of the French revolution, in one of the more retired vallies of Switzerland there lived a farmer, with his wife, and an only daughter named Gertrude. They knew but little of the world, and they wished not to be acquainted with it. Their humble daily duties chiefly engrossed their attention: their only spare time they devoted to the good of their neighbors, especially those in affliction, and to their one book, the Bible. The touching narratives of sacred writ had deeply impressed the heart of the young Gertrude, and filled her mind "with thoughts of Christ and things divine." As she tended her flock, or fed her chickens, or cultivated her garden, often would her thoughts recur to the "Good Shepherd;" to his lamentation over Jerusalem, and to the various lessons taught in sacred writ by the flowers of the field.

The peace of this retired family was at length disturbed by rumors of war; a neighbor brought the intelligence that the French were entering their country: the tidings spread through the cantons, and even to the most secluded spot the alarm at length extended. The signal from the hill called all the male inhabitants to assemble with their arms at an appointed place of meeting. With many a tear and many a prayer Gertrude saw her beloved father depart, and then turned round to comfort her afflicted mother. In a few days the distant roar of the cannon was heard, and now and then some neighbor would call and tell of the rumours and news of the day.

Nothing had hitherto been seen of the invading army by Gertrude and her mother, save a distant view of troops in combat, seen from the top of an adjacent mountain, till one evening as Gertrude was tending her goats she

was surprised to see a French soldier approaching. She was much alarmed, but ere she recovered herself he exclaimed, "Pity a wounded soldier!" and then fainted away on the bank. Gertrude did not hesitate to hasten to his relief; he was an enemy, but he was an enemy in distress, and Christ had said, 'Love your enemies.' She took some water from the brook, washed the blood from his face, and gave him some of the cooling beverage: at length he opened his eyes and thanked her. She then ran into the cottage, her mother warmed some milk, and Gertrude hastened to take a bowl of it to the wounded soldier. As he drank it he revived, and exclaimed, "God bless you, my child; I had died had it not been for your kindness."

Gertrude and her mother then led the soldier into their cottage, dressed his wounds, and paid every attention to his wants. He was full of thankfulness, and made many apologies for the trouble he caused them; but they told him they were happy to relieve a fellow creature in distress, and entreated him to compose himself to sleep. As they retired to rest they did not forget the poor stranger in their prayers, and in the morning they were pleased to find their patient much recovered.

The old soldier remained at the cottage till his health was restored. The kind treatment he had received was so different from any thing he had before experienced, that he was puzzled to account for the generosity of this amiable family. He had been accustomed to infidel principles, and all was therefore unaccountable to him. At last he enquired how they had acquired such excellencies as were exhibited in all their conduct. Gertrude went to her box and took thence a volume—it was the Bible: this, said she, is the book from whence we have learned all that is good, and would you be happy this book must be your guide.

When the soldier became well enough to leave the hospitable cottage, he wished to leave with the family all the money he had about him; but his offer was declined, and the only recompence they would accept was a promise that he would read through a New Testament, which they put into his hands at parting. As the soldier left the peaceful vale he exclaimed, "Others talk about religion and virtue, but here I have found the reality, and that religion must be good from which such fruits proceed."

Let the reader remember, that while comparatively few can judge of our *principles*, every one can judge of our *conduct*. O that the young would ever seek by all the "fruits of the Spirit" to adorn the doctrine of God their Saviour in all things.—*Eng. Youth's Magazine.*

RULES TO BE OBSERVED IN SPEAKING OF OTHERS.

The following resolutions of Dr. Cotton Mather are recommended to the consideration of youth.

"He resolved he would never speak evil *falsely* of any man; and if ever he spoke against any, it should be under the following restrictions and limitations, which he conscientiously observed:

"He would consider whether it would not be proper to speak to the person himself, concerning the evil, before he spoke of it to any one else.

"He would ordinarily say nothing reflecting on any man, behind his back, which he would not readily say to his face.

"He would aggravate no evil of another, which he had occasion to speak of, nor make it worse than it was.

"When he was properly called to speak against any man, if he knew any good of him, he would speak of that too.

"He would be sure to maintain charity towards the persons of all that he had occasion to speak against, and would heartily wish them all good."

ARGUMENT AGAINST A TRANSLATION OF THE SCRIPTURES.

Dr. Buckenham, prior of the Blackfriars' monastery at Cambridge, undertook to prove to his audience the pernicious consequence of permitting a translation of the Bible, by the following mode of reasoning, the reading of which will cause our readers to smile. "If that heresy," said he, "should prevail, we should soon see an end of every thing useful among us. The ploughman, reading that if he put his hand to the plough, and should happen to look back, he was unfit for the kingdom of God, would soon lay aside his labor. The baker, likewise, reading that a little leaven will corrupt his lump, would give us very insipid bread. The simple man, likewise, finding himself commanded to pluck out his eyes, in a few years we should have the nation full of blind beggars." To this ridiculous harangue Bishop Latimer replied, that a figurative manner of speech was common to all languages, and that plain metaphors were easily understood. "Thus," said he, "when we see a fox painted in a friar's hood, nobody imagines that a fox is meant; but that craft and hypocrisy are described, which are so often discovered in that garb."—*Bowick*.

ILLUSTRATION OF EZRA ix. 8.

"To give us a nail in his holy place."

This is according to the marginal reading—"a constant and sure abode." The idea seems to be derived from the nails or pins with which the tabernacle was fastened to the ground. A similar allusion is contained in Psalm xxvii. 4.

HEARING THE WORD OF GOD.

"Gospel truths are *medicina animæ*, the medicine of the soul. Now of what use is it to get a store of medicines and cordials and never to take them? No more is it to collect, with whatever diligence, sermons and doctrines, if

we apply them not. Some contract, as it were, a *dropsy* in hearing; the more they hear, the more they desire; but they are only pleased with it at present, and swelled for the future; are neither really refreshed nor strengthened. But every truth bath, as the Hebrews express it, meat in its mouth—something for our own nourishment."—*Dr. Owen*.

HABITUAL REVERANCE DUE TO GOD.

If the young man forgets his God, the old one will seldom find him in old age: if in the pride and flush of health, we omit to call on the name of him from whom we possess the vigor of life, in the hour of sickness what comfort can we have in approaching his Divine Majesty? And if in the full enjoyment of every species of worldly prosperity, we neglect to pause in the midst of our enjoyment to acknowledge the giver of all good gifts, with what heart can we in the hour of adversity fly for protection to Divine Goodness.

Good men's vices are accounted sacred.

Great minds are easy in prosperity and quiet in adversity.

He that is drunk is gone from home.

FEATS OF DEATH.

The following little Poem is from the collection of Poems by Miss Lucretia M. Davidson, lately published in New-York, with a biographical Memoir by Mr. Morse, the artist. The Poem was written in the sixteenth year of this young lady, and the last of her life.—*London Youth's Magazine*

I HAVE passed o'er the earth in the darkness of night,
I have walk'd the wild winds in the morning's broad light,

I have paus'd o'er the bower where the infant lay sleeping,

And I've left the fond mother in sorrow and weeping;

My pinion was spread, and the cold dew of night
Which withers and moulders the flower in its light,
Fell silently o'er the warm cheek in its glow,
And I left it there blighted, and wasted and low;
I cull'd the fair bud, as it danced in its mirth,
And I left it to moulder and fade on the earth.

I passed o'er the valley, the glad sounds of joy
Rose soft through the mist, and ascended on high,
The fairest were there, and I paused in my flight,
And the deep cry of wailing broke wildly that night.

I stay not to gather the lone one to earth,
I spare not the young in their gay dance of mirth,
But I sweep them all on to their home in the grave,
I stop not to pity—I stay not to save.

I paused in my pathway, for beauty was there;
It was beauty too death-like, too cold, and too fair!
The deep purple fountain seemed melting away,
And the faint pulse of life scarce remembered to play;

She had thought on the tomb, she was waiting for me,
I gazed, I passed on, and her spirit was free.

The clear stream rolled gladly and bounded along,
With ripple, and murmur, and sparkle, and song;
The minstrel was tuning his wild harp to love,
And sweet, and half sad were the numbers he wove.

I passed, and the harp of the bard was unstrung;
O'er the stream which roll'd deeply 'twas recklessly hung,
The minstrel was not! and I passed on alone,
O'er the newly raised turf, and the rudely carved stone.

Poetry.

"THE PATIENT IN SPIRIT IS BETTER THAN THE PROUD IN SPIRIT."—*King Solomon.*

—I saw a lake with margin fair,
And verdant trees, and flowrets rare,
Where every varying smile of day,
With the pale moon's celestial ray,
And clouds in glorious tissue drest,
Beheld their image on its breast.—
—I saw a stream of mighty force,
Which headlong held its rapid course,
And every wind its tide that swept,
Or rock that 'mid its channel slept,
It met with anger's deafening roar,
And foaming lash'd the troubled shore.—
—I saw a mind whose placid thought,
To meek contentment gently wrought,
'Mid thorny paths, or adverse blast,
With uncomplaining patience past,
Still gathering strength from *Him* who bow'd
On Calvary 'mid the railing crowd.—
—I saw a soul whose turbid power
Mov'd by the trifles of the hour
'Gainst every hand its will that quell'd
Rose high, contended or rebell'd,
Till stain'd was all its gentle flow,
With bitter dregs that lurk'd below.—
—Then kneeling to the God whose hand
Doth Nature and the soul command,
I ask'd with ardent heart to be
Like the pure lake from tumult free,
'Mid every storm that threatens loud,—
And all the rancour of the proud.—

H.

Hartford Conn. Dec. 20th 1829.

LADIES' FAIR IN BALTIMORE.

Two thousand five hundred fifty-one dollars fifty cents have been paid over to the Treasurer of the American Colonization Society, as the proceeds of the Fair recently held by the Ladies of Baltimore. An example of industry, perseverance and charity, so beautiful and imposing, demands our gratitude, while it awakens our admiration. At a meeting of the Board of Managers on the 8th inst. the following resolution was unanimously adopted.

Resolved, That the thanks of this Board be presented to the Ladies of Baltimore for their distinguished and very successful efforts by their recent Fair, to increase the Funds of this Society.

African Repository.

ABOLITION OF SLAVERY IN MEXICO.

The President of Mexico has issued the following Decree, abolishing Slavery throughout the whole extent, of that Republic:

DECREE.—"The President of the Mexican United States to the inhabitants of the Republic, greeting:

"Desiring to signalize in the year 1829, the anniversary of our independance, by an act of national justice and beneficence that may turn to the benefit and support of such a valuable good; that may con-

solidate more and more public tranquility; that may co-operate to the aggrandizement of the Republic, and return to an unfortunate portion of its inhabitants those rights which they hold from nature, and that the people protects by wise and equitable laws, in conformity with the 30th art. of the constitutive act.

"Making use of the extraordinary faculties which have been granted to the executive, I thus decree:

"1st. Slavery is forever abolished in the Republic.

"2d. Consequently all those individuals who until this day looked upon themselves as slaves, are free.

"3d. When the financial situation of the republic admit, the proprietors of slaves shall be indemnified, and the indemnification regulated by a law.

"And in order that the present decree may have its full and entire execution, I order it to be printed, published and circulated to all those whose obligation is to have it fulfilled.

"Given in the Federal Palace of Mexico, on the 15th of September, 1829.

VICENTO GUERRERO,
LAURENCE DEZAVOLA.

ANECDOTE OF GEORGE III.—When king George the third was repairing his palace at Kew, one of the workmen, who was a pious character, was particularly noticed by his majesty, and he often held conversation with him of some length upon serious subjects. One Monday morning, the king went, as usual, to watch the progress of the work, and not seeing this man in his customary place, inquired the reason of his absence. He was answered, at first evasively; at last, however, upon being more strictly interrogated, the workmen acknowledged, that, not having been able to complete a particular job on the Saturday night, they had returned to finish it on the following morning. This man alone had refused to comply, because he considered it a violation of the christian sabbath: and in consequence of what they called his obstinacy, he had been dismissed. "Call him back immediately," exclaimed the good king; "the man who refused doing his ordinary work on the Lord's day, is the man for me. Let him be sent for." The man was accordingly replaced, and the king ever after showed him particular favor.

We visit our Patrons every week

anxious to let them know that they are not forgotten. We wish those who have not paid for the present volume would return the civility by forwarding the amount of their subscriptions as a token of their remembrance of us—Payment for the year was due the 1st of Dec.—and we hope no one will keep us from our just dues any longer.

Letters received at the Office of the Religious Intelligencer during the week ending Jan. 21, 1830.

T. Birdseye; Rufus Hoyt; J. K. Sheldon; John Pearson; Mrs. Hannah Ogden; Rev. Thomas H. Wood; John Nitchie; Talcott Howard; Edwin Hunt.

TERMS.—\$2, in advance; \$2 50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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